1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Kohuana
Halyikwami

727 [787] [753] But if an enemy was doomed, he would hear the scalps weeping. Why he slept with them is not clear: "they put the pot at the old man's head because if it was elsewhere, the scalps might act as enemies and make him sick." The jar containing these trophies remained permanently in this spot, although he no longer slept with it.

535 727 The scalp dance might be repeated at any time, presumably as much for entertainment as for any other reason, taking exactly the same form. At their request the old man would bring out the scalps, wash and dress the hair; and again bathe and sleep with them for four days. They never asked directly but said, "Dress up our visitors and let them visit us."

727 [171] Scalps were never used to bring rain nor to cure the sickness they caused, as by the Pima,[32] nor were they carried to war in Yuma fashion.

THE SIB SYSTEM

614 [553] The Maricopa and the allied Halchidhoma, Kohuana, and Halyikwamai shared a single system of sibs (clans) of the type established for other lower Colorado Yumans by Kroeber.[33] These were patrilinear, definitely named groups, strictly exogamous, and "totemic." They not only bore names the same as or analogous to those on the lower Colorado, but these tribes shared the peculiar habit of naming women of the sib for the totems in an indirect fashion. Further, the sib system was definitely integrated with the calendar of months and hence with the economic round. There was no suggestion of localization of the sibs.

614 771 787 825 On the other hand, the system had no relation whatever to their religious life. Yet this would have been quite possible. The basis of Maricopa religion was dream experience with spirit birds and animals. The spirit dreamed of might well have been one of the totems of the dreamer, yet such was not the case. There is not a single instance of this, and it was quite remote from their minds that one should dream of his totem.

[32] Parsons, *Notes on the Pima*, p. 461.

[33] *Handbook*, p. 741.

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776 would hear any prayer. Last Star also thought that they were
782 not directed to particular spirits.

Old people think that when the trees begin to bud, their lives have changed, been renewed; that a spirit has pulled them through the hard winter. They would then address the various spirits of animals and strong birds [that is, those that have power]. They did not pray to sun or moon, or dream of them. The sun toward evening says, "I have gone through the whole world watching my children. They seem all right, so I think I will go down and see how they are getting on in the other world." The sun claims every living creature as his own: so it seems queer to Last Star that they do not pray to him. The moon is an old woman who [821] looks down on little children and protects them. Hence when the moon first appears, the little children are told to call her by a kinship term, cinkla, grandparent's sister.

771 Prayer plumes were not used by the Maricopa, although the
782 Pima usage was known. Nor were other offerings made, as shell, turquoise; nor sand paintings and fetishes constructed. The pollen crosses marked on themselves by Yavapai were equally unknown.

183 Beliefs in a magical order of events and actions were moder-
771 ately important in Maricopa thought. At the same time they gave only lip service to some of these, differentiating rather clearly between sayings and beliefs. Mrs. Redbird, my interpreter, proved invaluable in this matter, always carefully prefacing her translation with the observation that the item was one of literal belief or merely a saying.[37] All beliefs and allied practices not mentioned elsewhere in this section on religion are resumed here.

787 Apart from the import of dreams, there were several omens,
825 almost without exception presaging disaster. If the enemy were nearing a fishing party, the fish then broiling would shout out loud from among the coals. Just as soon as the fish were eaten, the enemy would appear shouting. Sometimes a fish bled from its side before it was cut: this was a sign someone would be wounded. If on a journey or to war, a deer joined the party instead of fleeing, it was taken as an omen that one of them would be killed. But the informant immediately added, that it meant they would kill an enemy, because to take a deer without having to hunt for it was lucky!

[763] Death or an epidemic was presaged by a horned owl seen flitting about the houses: when his mouth opened a light was seen

[37] For sayings see p. 331.